(13) So MS.M. Cur. edd., ‘with him’.
(14) Deut. IV, 9.
(15) Ibid. 10.
(16) V. supra p. 124 n. 1.
(17) Ex. XXII, 27.
(18) Ibid. 18.
(19) In Lev. XX, 27. ‘A man also . . . . that divineth by a ghost or a familiar spirit shall surely be put to death; they shall stone them with stones’.
(20) Deut. XXIII, 1.
(21) Ibid. XXII, 29. This shows that R. Judah derives lessons from juxtaposed texts in Deuteronomy. How then does he permit a ba'al keri to occupy himself with Torah in view of Deut. IV, 9 and 10?
(22) Ibid. IV, 9 and 10.
(23) In order to be able to read Shema’ or other words of the Torah.
(24) V. infra 26a.
(25) I.e., before he experienced the emission.
(26) He has to wait seven days before he is clean.
(27) Contra his own ruling in our Mishnah.
(28) To cleanse her from the seminal issue that took place before the niddah.

Talmud - Mas. Berachoth 22a

so that a woman who becomes niddah during sexual intercourse does not require a ritual ablution, but an ordinary ba'al keri does require ritual ablution! — Read [in the Mishnah] not: [R. JUDAH SAYS,] HE SAYS THE BLESSING, but ‘He says mentally’. But does R. Judah [in any case] prescribe saying mentally? Has it not been taught: A ba'al keri who has no water for a ritual ablution recites the Shema’ without saying a blessing either before or after, and he eats bread and says a blessing after it. He does not, however, say a blessing before it, but says it mentally without uttering it with his lips. So R. Meir. R. Judah says: In either case he utters it with his lips? — Said R. Nahman b. Isaac: R. Judah put it on the same footing as the halachoth of Derek Erez,[1] as it has been taught: ‘And thou shalt make them known to thy children and thy children's children’, and it is written immediately afterwards, ‘The day on which thou didst stand before the Lord thy God in Horeb’. Just as there it was in dread and fear and trembling and quaking, so in this case too[2] it must be in dread and fear and trembling and quaking. On the basis of this they laid down that sufferers from gonorrhoea, lepers, and those who had intercourse with niddoth are permitted to read the Torah, the Prophets and the Hagiographa, and to study the Mishnah, [Midrash][3] the Talmud,[4] halachoth and haggadoth, but a ba'al keri is forbidden.[5] R. Jose said: He may repeat those with which he is familiar, so long as he does not expound the Mishnah. R. Jonathan b. Joseph said: He may expound the Mishnah but he must not expound the Talmud.[6] R. Nathan b. Abishalom says: He may expound the Talmud also, provided only he does not mention the divine names that occur[7] in it. R. Johanan the sandal-maker, the disciple of R. Akiba, said in the name of R. Akiba: He should not enter upon the Midrash at all. (Some read, he should not enter the Beth Ha-midrash at all.) R. Judah says: He may repeat the laws of Derek Erez.[8] Once R. Judah after having had a seminal issue was walking along a river bank, and his disciples said to him, Master repeat to us a section from the laws of Derek Erez, and he went down and bathed and then repeated to them. They said to him: Have you not taught us, Master, ‘He may repeat the laws of Derek Erez’? He replied: Although I make concessions to others, I am strict with myself.

It has been taught: R. Judah b. Bathyra used to say: Words of Torah are not susceptible of uncleanness. Once a certain disciple was mumbling over against R. Judah b. Bathyra.[9] He said to him: My son, open thy mouth and let thy words be clear, for words of Torah are not susceptible to uncleanness, as it says, Is not My word like as fire.[10] Just as fire is not susceptible of uncleanness, so words of Torah are not susceptible of uncleanness.